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JOURNAL OF PRACTICAL CHURCH METHODS



C O N T E N T S

God and Country 313

Feltham S. James

Independence Day 316

Modern Family Life 310

New Sayings of Jesus 315

G. Irving Benson

CHURCH METHODS 317

Bulletin Board Sentences

Expediency and Freedom

God's House

Junior Program

Memorial Service

Mid-Week Service

Re-discovery of Self

Strengthening Home Ties

Ten Rules for Prayer

SERMONS 321

As a Man Thinketh

W. Arthur Gray

Greater Christian Duty

Robert T. Raines

The Right Word

Richard Braunstein

The Wisdom of the Cross

Aaron N. Meckel

ILLUSTRATIONS 328

BOOK REVIEWS 330

TOPICAL INDEX 333

WHERE TO BUY 334

MODERN FAMILY LIFE — IT'S
DESTROYING CHILDREN

The American Family is failing, according to a report by Arthur J. Snider, Chicago, June 8, 1959. A widely-known psychiatrist, Dr. Lawrence S. Kubie of Yale University, is quoted as saying "it is destroying children rather than fulfilling its age-old obligation of fostering healthy individuals."

Some of the reasons, he is quoted as saying, are these:

Absence of the mother. She's working or she's playing bridge or seeking satisfaction in other than home-making activities.

"It's not strange that in the absence of family ties, the closeness young people need, but cannot find in the family is sought in the gang," he said.

Overcrowding! Families are living in ever smaller, more cramped quarters. Lack of Privacy makes it impossible to live with freedom or dignity.

"To allow real estate interests to pile up more and more hapless human beings on a pin-point of land for the sake of skyrocketing real estate values is literally criminal negligence," said Dr. Kubie.

Home is merely a motel for nomads on the go. The family is no longer a center for creative work and exchange of ideas. There is little self-entertainment any more.

"The family members have become spectators. Children can't distinguish between reality and fantasy."

Grandparents, uncle, aunt or other "built-in baby-sitter" are gone. There is no room.

"Nurses and servants, the other parental substitutes, are a vanishing breed. There is no other than the beleaguered parent to help a child."

Competitiveness of women against men.

"A major goal of women is to prove they —

(See page 311)

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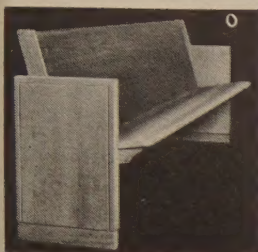
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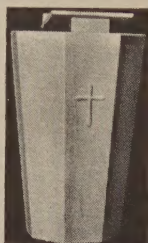
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can be women with one hand while out-distancing men (and also other women) with the other," asserted Dr. Kubie.

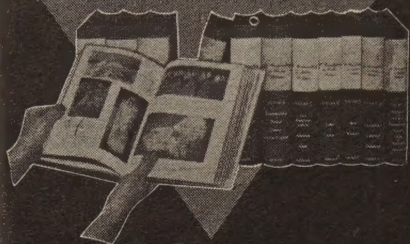
"We are developing a world of angry women to match a world of angry men; yet we wonder naively if this breeds angry children."

Dr. Kubie suggests we might do well to study patterns of home-making and child-rearing in other cultures.

"We might at least have the humility to cease our fatuous glorification of the great-American home in order to consider how we are destroying the souls of children in the debased family life to which we expose them," he declared.

BROTHERS, WE

"The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes, we men are slaves,
And travel downward to the dust of graves.
"Come, clear the way, then clear the way:
Blind kings and creeds have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood—make way for Man!"
—Quoted



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FOR GOD AND COUNTRY

FELTHAM S. JAMES

SEVERAL years ago the United States issued a special commemorative postage stamp honoring four army Chaplains, who lost their lives in the Second World War. The engraving shows the sinking Troopship Dorchester and, above the stricken ship, the calm friendly faces of the Protestant, Roman Catholic and Jewish chaplains, who died hand in hand. The Dorchester was torpedoed and sunk in the North Atlantic in February, 1943. On board were four Chaplains; George Fox, a Methodist; Clark Poling, Reformed Church of America; John Washington, A Roman Catholic; and Alexander Goode, a Jew. When the ship was hit, each of the four Chaplains gave his life belt to nearby soldiers who did not have one. When they joined hands and prayed to the one God they all served for the safety of the men struggling to leave the sinking vessel. The survivors finally landed in Greenland. They said, "This is the picture engraved on our minds and hearts as the Dorchester disappeared beneath the waves."

There we see exemplified the sacrifice upon which our nation was built. Those—4 chaplains, as well as countless thousands of other men, have given their lives that you and I might enjoy the heritage of freedom that is ours. One of our greatest faults is that we pause to recall the heroic sacrifice of those brave men and women of yesterday so seldom. We do not follow the injunction of the Old Testament, which required of the father to recount to his children the great and noble deeds of those who won for Israel the high place of the chosen people of God.

The ancient Romans remembered their honored dead by placing statues of their distinguished ancestors in their homes. Roman children would see them and be reminded to emulate their noble deeds. We have no statues of our honored dead in our dwelling places. But we do have occasions the obvious meaning of which is to remember our honored dead. Such an occasion is this gathering. We have come together to remem-

*National Chaplain of The American Legion
Charleston, South Carolina*

ber and pay honor to comrades who have answered the final bugle call.

On occasions like these we pause and pay tribute. This is not all the occasion means. We stop there, we are not true to our honored dead, to ourselves or to our beloved country. These occasions should have a profound effect upon our lives and thought. Those who gave their life's blood did not do it that we might simply meet to sing their praises. The spoil they won for themselves was only a fraction of what they secured for us. They were strugglers for the future, battlers for a heritage for generations yet unborn. They died for a purpose, for a cause! It is for us to accept the challenge to continue—what they began.

"For the youth they gave and the blood
they gave
We must render back the due;
For every marked or nameless grave
We must pay with a service true;
Till the scales stand straight with even
weight,
And the world is a world made new."

Out of the past we should learn our lessons for the building of the future. There are times in the history of persons and peoples, particularly times of crises, when a rediscovery of yesterday opens a new pathway—to tomorrow, when the awakening of a sense of heritage becomes a powerful force for determining our destiny. Men must learn to look back if they are ever to succeed in moving forward. Behind us are the wisdom and the experience of the ages. The past is full of landmarks and danger signals which he must study who would advance into tomorrow. And so occasions like these have a two-fold function; they not only lift up tributes for the dead, but they have exhortations for the living. They bring challenges from the graves of our dead. Those graves are not silent. They speak! They remind us of what God expects—of us and of this land we profess to love. Memories carry us back into the past. But on these occasions the past warns us to look into the future and make certain that war will not visit us again. They warn us that we must

work to conquer the sins that have so long conquered mankind. They warn us, also, that America's dream of freedom and liberty will melt like the hoar-frost in the morning sun unless we keep it alive in the minds of the people and defend it with the power of the nation!

Certainly it is not secret that there are forces in the world seeking to destroy that dream. Russian strategy and policy has been — and is — the destruction of free America! It is more important than ever that our Nation maintain its ability to resist aggression — because in our strength rests our power to avoid the holocaust of atomic destruction. Only through peace can we bring our dream into a reality, and only through power, in the face of Russian threats, can we maintain that peace.

Mere anti-Communism is not enough. We must know what we believe, why we believe it, and why we must resist that which would destroy us and destroy as well the faith that has made us what we are. Before we lower our guard, we must have convincing proof, that there has been a change in Soviet strategy and their basic goal of world domination.

Yes, the graves of those whom we this day honor speak out in a clear, unmistakable voice — they tell us that the course of history has proven that our only hope for realizing — our dream of freedom and liberty today is to be so strong that no aggressor, or group of aggressor nations, will dare to seek to impose tyranny and dictatorship upon freedom-loving men who desire to live in dignity in the image of God.

And as we recall the past, we not alone recognize the patriotism of our fathers but, we find an even greater purpose in that recollection — that this patriotism must be perpetuated. Let us then cultivate patriotism. But while we do it, let us bear in mind that one way to do it is to put down all sectionalism and divisions that break up into feuding — camps. The downfall of many a nation has been its internal divisions. Our duty is for us to forget that there is any North or South, East or West, but to know only that we are one people. It was the immortal Patrick Henry who said, "I am not a Virginian. I am an American," and these words should find echo in every American heart. As we are bound by the bridges that span our streams, by the continuous steel rails that support our trains, by the wires that transmit our messages, and by the blue canopy that shuts us under the same roof, so let us be bound by the eternal ties of brotherhood that make us one people.

It is thus that occasions call us to a high patriotism, a patriotism that lives and works for the highest ideals of American Life. We

who are churchmen must not forget that those ideals include the making of our patriotism religious and religion patriotic. Love of our country is not only a natural sentiment in every heart, but it is right in the sight of God.

Then, too, memorial occasions should bring us to a fuller understanding of the value of peace. They show war at its best to be only a necessary evil, never justified except in a righteous cause. They show the cost of war. I am not thinking of the financial costs either. For what our wars have cost us in dollars and cents may some day be wiped out and forgotten, but what they cost in hundreds of thousands of precious lives will never be forgotten so long as we meet like this to pay honor. We must never forget the value of peace and freedom, purchased at so great a price.

One more strong thought an occasion like this ought bring us — the truth of self-sacrifice. Tradition has it that in Scotland there is a battlefield on the Colloden Moor on which the natives and their saxon foes met in mortal conflict. No monument marks the spot, but a singular, little blue flower grows there and *THERE ALONE!* It sprang up after the battle and they call it the "flower of Colloden", because it came from the soil made sacred and rich with blood of fallen heroes. The seeds were there, of course, but they needed the baptism of blood to make them grow. And now every blue flower on Colloden field, as it bends its head in the summer breeze, is a tender memorial of the brave spirits who dyed that soil with their life's blood and fertilized it with sacrifice. The flowers of Colloden are always the choicest because of the cost of their production.

The choicest flowers of human civilization are always the Colloden flowers; they spring alone from soil that has been watered by sacrifice. Freedom is one such flower. True patriotism is another. Religious liberty is another. Christianity is another — it sprang from the blood-dyed ground at the foot of a cross. He who is not willing to open his veins to sanctify his country, is not worthy of the inheritance that an occasion like this brings to him. No man has begun to be a — real citizen until his citizenship has cost him something. We must feed our most holy institutions as our heroic dead fed freedom — with sacrifice.

Self-sacrifice for one's country has given us a heritage unmatched in the history of — man. But I am sometimes apprehensive about the other half of that phrase carved on the tomb of the Unknown Soldier, "For God and Country." Great have been our sacrifices for our country, but what of the sacrifices

for our God? We honor those who fought and gave their lives that the whole world might be freed from the domination of tyranny and oppression in whatever form it might present itself. But how little of sacrifice for the highest things in life there is among us. It is a noble thing to die for one's country and it is highly commendable but there is another to whom we owe greater allegiance — that is God! This thing we call sacrifice is not complete when made for country alone. It must be for GOD and COUNTRY and when we leave God out, we have undermined the very foundation upon which country stands. Only by our country becoming a great spiritual bastion and by exalting God in personal testimony and public action can we prevent the sacrifice of our soldier dead from having been made in vain. We must be moved to a deeper spiritual dedication. We are heirs of a great legacy, and we are proud of what those who have gone before us have achieved; but every generation must vouchsafe its own faith and insure its own freedom.

Edward Gomez was a private in the Marine Corps. He was killed in action in the Korean War. As his machine gun-squad moved up, an enemy grenade landed nearby, threatening the entire operation. Shouting a warning to the others, Gomez grabbed the grenade and fell on it, his body absorbing the shock of the explosion. For this action his parents received on his behalf the nation's highest honor, conferred at their request in their little parish church.

Edward's mother found among his personal effects a letter — a letter written in premonition — a testimony of faith and courage of all those who laid down their lives that we might enjoy the fruits of liberty and freedom.

"I am not sorry I died", he wrote, "because I died fighting for my country . . . I am very proud to have done what little I have done to keep my honor free. Be proud of me, Mom, because even though I'm scared now, I know what I am doing. Tell Dad I died like a man he wanted me to be . . . The kids — remind them of me once in a while. And never forget, kids, fight only for what you believe in; that's what I'm fighting for."

We can never close our account with those who died on the field of honor. Perhaps the humblest tribute we can pay to their memory is to follow the wisdom of the young hero: "Fight for what you believe in."

The men who fought and died, either in the line of battle or at home, after having carried the contest to a successful conclusion have left us a well-defined duty. That duty is to reassert and re-emphasize the princi-

ples for which they died; the principles in which they believed. These are the principles of *LIBERTY, FREEDOM, and TRUTH.*

All our efforts to save a world by diplomacy — treaties, food distribution, economic loans, reciprocal trade, foreign aid, or otherwise, — will fail unless at the foundation we put the basic stone of the fatherhood of God and the brotherhood of man. Unless we can do this, those who have died gave their lives in vain. Having failed them, "these cannot sleep in Flander's Fields" or in any other spot on the face of the earth. We must take up the torch, hold it high and march under the banner of the *KINGDOM OF GOD* in bringing to pass the things for which "They gave the last full measure of devotion!"

NEW SAYINGS OF JESUS

C. IRVING BENSON

THE publication later this year of "The Gospel of St. Thomas" is an exciting prospect. The manuscript which was found in Upper Egypt is of greater importance to New Testament students than the Dead Sea Scrolls.

We have had to wait a long time for the experts to work on these leaves, which were found in 1946 in a jar standing in an old tomb cut in limestone cliffs.

Dr. Oscar Cullman, Prof. of Early Christianity at the Sorbonne in Paris, discloses that it contains some sayings of Jesus unknown to us.

We know the great saying: "The Kingdom of Heaven is within you", but it is given a new setting in the Gospel of St. Thomas.

Jesus said: "If those who lead you say to you: Behold, the kingdom is in Heaven, then the birds of Heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and it is outside of you."

There were assuredly many other stories, and sayings once in oral circulation which were not included in the Gospels.

If the New Testament writers have not told us more, it is not because they had no more to tell, but because what they did tell they deemed sufficient for their purpose, — which was the awakening of saving faith in Jesus.

We possess quite a number of sayings of

Melbourne Herald, Melbourne Australia

Jesus, which are not found in the Gospels.

In the Book of Acts, there is a saying not in the Gospels. It was quoted by St. Paul to the Ephesian elders at Miletus: "Ye ought to remember the words of the Lord Jesus, how He himself said, 'It is more blessed to give than to receive.'" What a loss had that not been recorded!

Other "unwritten" sayings are to be found in the early Christian Fathers. Justin Martyr, famous leader in the early Church (died 165-AD), has preserved another striking saying of Christ: "In whatsoever employments I may surprise you, in these also I will judge you."

It is a man's unguarded moments that, like Peter's Galilean accent "betray" him, and by these Christ, when He comes, will judge him.

A very large number of sayings are to be found in Moslem literature. Over the door of a Mosque in Fatehpur Sikri, on the Ganges in India. Alexander Duff, the missionary, was excited as he read these words: "Jesus, on whom be peace says the world is a bridge: pass over it but build no house upon it."

There was a great stir over the remarkable discovery of papyrus fragments, in the years 1897 and 1904 among the ruins of Oxyrhynchus, on the edge of the Libyan desert, 120-miles south of Cairo.

This was an important city, not only through its situation, barely 10 miles from the Nile, and its relation with the commerce of the Nile, but chiefly because it was once a very well known centre of Christianity.

During the first centuries of the Christian era in particular, Oxyrhynchus enjoyed a high degree of prosperity.

Of the first group of Christ's sayings found there the most complete and important is this:

"Let not the seeker cease until he find, and when he findeth he shall wonder, and having wondered he shall come into his kingdom, and having reigned he shall rest."

From the group of sayings of Jesus found there in 1904, is one which runs: "Where there are two, they are not without God: where there is one alone, behold! I am with him. Raise the stone, and you shall find Me: cleve the wood and there am I."

Henry Van Dyke, sometime U.S. Ambassador to the Hague, used this saying as the theme of his beautiful hymn: "They who tread the path of labor follow where my feet have trod."

How lovely these words of Jesus are wherever found; like gems that have in them the glow of His deep wisdom. These words light our way, heal our heart, and they haunt us far—echoing music.

Independance Day

What noble and inspiring words are these Liberty, Equality and Fraternity, Freedom, Justice and Charity, Democracy and Independence! Many battles have been fought and these flashing and stirring insignias, banners and ideals and many more battles are destined to occur before a final and complete consummation is realized. Historically, every American schoolboy knows well, the original significance of our Independence, freedom from the mandates of a George the Third. But much water has passed over the dam since then. The stirring Fourth of July address will hardly center around "tea-parties," whether past, present or future—this year. Our eyes still water in memory and imagination, as we behold the Memorial Day Parade winding through our downtown streets. "Breathes there a man with soul dead, who ne'er to himself hath said: This is my own, my native land." This Independence Day will have a parade, too. You will see our boys dressed in fine resplendent uniforms. How firm their step, how true their spirit, how confident their air. They are young men, too many of them hardly seem to be more than boys in their teens. Yet, it is they, who, as men, will increase the length of Memorial and Independence Days to come. It is they who will not only hold high the banner of Freedom and Democracy but fight its battles to a glorious victory. Parents, friends and lovers all saw the loved ones in uniform that day and some of us must have wondered whether these boys will be in the parades of the future, or whether their names only will be in the list of those to whom we pay our annual national homage. Yes, parades are like that, they make us all a little more serious and determined—that these boys shall come back safe and sound in mind and body and soul. It was so a quarter of a century ago, when they left us, we felt then that our freedom rested in the hands of those in uniform and we think so today, only in greater degree and intensity. This is a serious Independence Day indeed—the most serious since the Founding of our Republic. Let us make the day one of soldier respect, for the dead and living, those of other wars and those of the present war. Make this day one in which we come face to face with the price of an earned and protected peace! And pray God that this time, we shall have won a "just and durable peace." As Jesus said: "I leave you a blessing; I give you my own blessing. I do not give it to you, the world gives. Your minds must not be troubled or afraid."

—J. J. Phelan, D. D.

THE CHURCH AT WORK



Junior Program

Processional from S. S. rooms to places assigned, followed by Junior Choir and pastor.

Organ Voluntary, with all Juniors joining in singing of—

"Worship, honour, glory, blessing,
Lord, we offer to Thy name.
Young and old Thy praise expressing
Join their Saviour to proclaim.
As the saints in heaven adore Thee,
We would bow before Thy throne;
As Thine angels bow before Thee.
So on earth Thy will be done."

Reading: The Te Deum.

Hymn: "Let us with a gladsome mind, . . ."

Prayer: "Creator of life and light, we bless Thee for the beauty of Thy world. For sunshine and flowers, for clouds and stars, for the first radiance of dawn and the last glow of sunset. We thank Thee for physical joys, for games and strength to enjoy them. For music and beauty and friendships, for homes and the love of our mothers, fathers, sisters and brothers, for teachers, our pastor, for the people who do things for us daily in shops and stores, for those who govern our community affairs and work for our safety and well-being hourly through the day and night.

"We offer special prayers for those who are placed in positions of authority in this community, the state, and in national affairs, and ask Thy guidance and direction for them, continually, so Thy will may be their guiding star; we ask Thy love and care for the thousands of young men who have been called upon to serve their country in time of peril, so each and every one of them may be dedicated to the task which Thou hast in store for each one of them.

"Grant, Our Heavenly Father, that we may do Thy will through our every act, in homes, schools, and contact with others in our daily routines, and lead us along the path of life and service for which Thou hast created us.

"We ask in Jesus' Name. Amen."

The Lord's Prayer: By Junior Choir.

Hymn: "All that's good and great and true . . ."

Responsive Reading: (Preferably a dedication to the aims and ideals for which youth is striving).

Dedication Hymn: By Junior church members, led by Junior Choir.

"As Thou, Lord, hast lived for others,
So may we for others live;
Freely have Thy gifts been granted,
Freely may Thy servants give.
Thine the gold and Thine the silver,
Thine the wealth of land and sea,
We but stewards of Thy bounty,
Held in solemn trust for Thee."

Offertory: (Funds to be applied toward work of Junior Church, to be announced by Junior Church member, and another member to offer offertory prayer, and later a thanksgiving prayer for the right use of the funds as designed by Almighty God, to Whom all things belong).

Reading: Psalm 148, responsively.

Hymn: "All things praise Thee Lord most high."

Story Sermon: (Preferably one illustrating how we become aware of the presence of God in our lives, if we permit His coming by keeping our minds and hearts open to Him.)

Hymn: "Now thank we all our God. . . ."

Prayer: "Heavenly Father, we lift our hearts to Thee in praise and thanksgiving for the privilege of gathering here in Thy Name to tell Thee of our needs, receive Thy forgiveness for our wrongdoing, and renew our strength for the coming hours, when each one of us is faced with dangers and temptations of which we may at this time have no understanding. Heavenly Father, give us courage and determination to place our hands in Thine, and walk forward with the assurance that all things are possible to Thee. Help us to receive the presence and leadership of the Holy Spirit in carrying out Thy will for each and every one present here. We ask in Thy Name. Amen."

Choir: "Let all things their Creator bless
And worship him in humbleness,
O praise Him, Alleluia,
Praise, praise the Father, praise the Son,
And praise the Spirit, Three in One,
O praise Him, Alleluia."

Benediction: By the Pastor.

Hymn: "Holy, Holy, Holy, Lord God Almighty. . . ."

TEN RULES For EFFECTIVE PRAYER

1. Set aside a few minutes to be alone and quiet. Relax body, mind and spirit.

2. Talk to God simply and naturally, telling Him everything that is on your mind; you do not have to use formal words and phrases. Talk to Him in your own language. He understands it.

3. Practice talking to God as you go about the business of the day. On the subway or bus, or at your desk, close your eyes for just a moment.

4. Affirm the fact that God is with you and helping you. Do not always beseech God, asking him for a blessing, but affirm the fact that He is blessing you.

5. Pray with the thought that your prayers reach out instantly over land and sea, and throw their protection around your loved ones, and also surround them with God's love.

6. Think positive, not—negative thoughts when you pray.

7. Always state in your prayer that you are willing to accept God's will, whatever it is.

8. In your prayer simply put everything in God's hands. Pray for strength to do your best, and with confidence leave the rest to God.

9. Say a word of prayer for people who do not like you or have treated you badly. This will help to release tremendous power in you.

10. At some time during the day say a prayer for our country, for the President, and for the armed forces, and ask for victory and a lasting peace.

—Norman Vincent Peale

MEMORIAL SERVICE

(This Service outline is suitable for any Memorial occasion, at any time of the — Church year, with slight changes or additions, regarding special observances.)

Organ: "Marche Militaire"—Sousa.

Invocation:

"O Praise the Lord, all ye nations;
Laud Him, all ye peoples.
For His mercy is great toward us;
And the truth of the Lord endureth forever.

Praise ye the Lord." Psalm 117.

Hymn: "Battle Hymn of the Republic."

Flag Salute: (Military or Boy Scouts.)

Silent Prayer: (Followed by Lord's Prayer.)

Hymn: "Onward, Christian Soldiers."

Psalm 23: (responsively.)

Reading of the names on Service Honor Roll.

If community service, community roll, if Church service, names on parish honor roll. Candles lighted for each service man, as names are read (if indoor service). Large candles for gold star names.

Pastor: "What mean ye by this service?" Exodus 12:26.

The Feast of the Passover was the great memorial of Israel's deliverance from Egyptian bondage. The meaning of the Memorial is passed on from one generation to another, instilling in each generation profound reverence for the Memorial.

With the annual recurrence of Memorial Day in our national life, we call to mind the great struggle for human freedom in which we as a nation have participated. For a united nation of sovereign states we must pause to salute the brave men who gave their lives for this cause. In tribute to veterans of our civil strife, Rev. John A. Hainer said, "For what we are in the greatness and glory of a United Republic, we are indebted to you. The chastisement of our peace was upon you, and by your stripes we are healed. Your vicarious sufferings have delivered us from the pangs of death; you carried the cross that we might carry the pruning hook, wielded the sword that we might guide the ploughshare. In observing this Memorial Day, we observe in you a moral, practical, tangible, real memorial of the value and heroism, of the hardships and self-sacrifice, of the unstinted patriotism which this day commemorates."

These are memories of wars, confined to the fighting front. While the exigencies of war still call for the youth of our nation to leave shops, stores, schools, offices and farms, to offer time, strength, limb and lives upon a new altar in defense of Freedom, yet—today's gigantic, earth-enveloping struggle has required equal if not greater suffering and hardship on the part of civilians by the hundreds of thousands in stricken lands,—bombings, race exterminations, concentration camps, slave labor, hostages—numbers too great to comprehend. That we as a nation have been saved from this punishment is cause for individual and national thanksgiving. Our gratitude to God for His protection should translate itself into unstinting effort to do our part in bringing the war to a close as rapidly as possible, according to the will of God.

As civilians, we know little of weariness of march, being footsore, thirsty, famished, lonely, wounded, ill; dirt, mud, filth, noises of battle, explosions that rock the earth, pain of gas burns, burning tanks exploding and burning planes. Our duties lie in sympathetic and unending support of the men who do experience these things; willingness to understand their needs upon returning to civilian life; grateful and generous support of organizations like the Red Cross, whose aim is to minister to every need of the men at the front and returned from battle, and beyond this—the willingness to measure up to the ideals of freedom for which so much is being offered. Not idealistic generalities, unworkable in a practical world, but down-to-earth good-will among men.

Hymn: "God of our Fathers."

Prayer: (for those engaged in battle, for aching hearts left behind, for strength and wisdom to do our part, according to the will of God.)

Reading: (By a mother, with son in the service) "God gave my son in trust to me; Christ died for him, as he died for me, and my son should be a man for Christ. He is his own, and God's and man's, not mine alone. He was not *mine* to give. He gave himself that he might help to save all that a Christian should revere, all that enlightened men hold dear."

Hymn: "America, America."

Benediction.

Hymn: "Holy, Holy, Holy. . . ."

Organ: "Festal March"—Kroeger.

Expediency and Freedom

Luke 22:26. "and the leader a servant."

These are days of conscription, proscription and restriction all right. And now the preacher is advised that the "question—to be or not to be"—in bed at a "reasonable" hour—is hardly within the province of his pulpit homiletics. And since the age of smart sophisticates (both young and old) has arrived—it stamps its feet, raises its voice and vents its wrath against so-called "Mother Grundy" censors, boarding-school proctors and those "professional joy-killers"—the much dubbed "antiquarian and antedeluvian" preacher! Well, Dr. J. O. Watson of Columbus is a "medic," a member of the American Osteopathic Association. He and his Council on Defense urges that the "curfew be applied nationally to everyone not at work or otherwise on duty!" He recognizes that recreation and relaxation are essential in war times as in peace times, but late hours and midnight reveling, which sap the energy and ability to think clearly, have no place in a nation which now must devote every effort to achieve victory." The Doctor is not directing his remarks to Juniors in the Primary Department specifically but to us ALL. "Lights out by midnight," he said, "would improve health, reduce malnutrition, release more physicians for the military, lessen industrial and motor accidents, conserve electricity, gasoline and heating fuels, and reduce delinquency and crime." Does not this suggest that many of our so-called "little" and "isolated" acts and indulgences are after all, really "somebody's concern." Paul in I Cor. 10:23-24 packs many treatises concerning freedom. We quote Goodspeed's Translation: "We are free to do anything, but not everything is good for us. We are free to do anything, but not everything builds up character. No one should look after his own advantage, but after that of his neighbor." In another place, I Cor.

8:10-13, Paul expresses deep concern over some persons who have "oversensitive consciences." He would not "eat meat, if, in eating it my brother falls." And still he can justly claim to be "a free man." Such "freedom" did not make of Paul, a crank nor an original charter member of any Blue Law Society.

The Re-Discovery of Self

"And Moses said unto God, Who am I that I should go unto Pharaoh." Ex. 3:11.

Two widely read books of late years, in their widely different approach, emphasize the importance of this question, asked by Moses—*Man the Unknown*, by Dr. Carrel, and *The Rediscovery of Man* by Dr. Link. And these same volumes thoughtfully read, help us to answer that same question.

I. They help us to rediscovery because they *consider life seriously*, and stimulate self examination; even as the ancient Greek sages in their slogan "Know thyself." In this introspective practice they reach the conclusion of the Psalmist "Fearfully and Wonderfully made (Ps. 139:14) therefore having boundless possibilities—"Partakers of the divine nature" (II Peter 1:4) with Jesus Christ's aid "Children of God" (John 1:12).

II. Discovery comes in facing enlarged responsibility: e.g. Moses, from shepherd to statesman and prophet. Especially if God is taken into the plan. That was "holy ground" where the human Shepherd recognized the nearness of the Divine.

III. Self must unfold in unselfish service: Self forgetfulness in a larger cycle. "He that loseth his life saveth it." Simon became Peter in turning from his fishing boat to his evangel.

I am not I until the morning breaks:

Not I until eternal conscience wakes.
Washington, leaving the restful vales of Mount Vernon; Lincoln, saying farewell to neighbors at Springfield. One man and God are a majority.

—Glaude R. Shaver.

Bulletin Board

Wisdom never comes unasked and no virtue remains unurged.

He who has *received* a kindness should tell it abroad.

The saloon is the only business ashamed of its best customer.

Use of spare time makes or mars your life.

Lies are the coward's defense.

It is no disgrace to fail in doing something; doing nothing is.

STRENGTHENING HOME TIES

"Abraham gave all that he had unto Isaac." Gen. 25:5. And the Lord appeared unto Isaac saying 'I am the God of Abraham thy father...' and he builded an altar there, and called upon the name of the Lord. Gen. 26:24-25.

One of the famous American paintings is Hovenden's "Breaking Home Ties"; the scene portrayed being that of the eldest son departing from parents in the family sitting room. Our text suggests the other side of parental ties which may be strengthened to the extent that separations may not sever, or even weaken them, unhappily.

- I *Fatherly Sympathy and Comradeship* opens channels of intercourse over which may pass impressive examples of honesty, charity and Faith in God. Recall Abraham's faith, on Moriah, "God will provide . . . the lamb." (2) Relations of confidence and trust open intimate revelations through which advice can be imparted and mistaken tendencies corrected.
- II *Family religion* has lasting foundations. Isaac "dugged deeper" than his father; as young folk these days must do. His approaches to God were not actually the same; but some of the same altar stones were used. Adaptations in religion are allowable.
- III *Home ties are more elastic* these days; they need not be severed. Mail and telephone contacts extend home influences very much farther. *Memory ties* reach even farther; as with Lincoln, Frances Willard, and Jane Addams.

Men at Mid-Week Service

Once upon a time I was sitting in my study preparing for the week-night prayer-meeting when my telephone rang. It proved to be a message from one of my official members who desired to see me a few minutes before meeting. His real purpose was to keep me from going to the service too soon. When I entered with him the Men's Class, half a hundred strong, were standing to greet me, each with a singing book in his hand and a welcoming smile on his face. That was their surprise party for the pastor. They continued to come as a group all through the season and beyond, leading the singing and boosting the service. They were just plain, busy men, but they could sing a little and help much and that was their group

offering. As a result, the attendance at prayer



meeting doubled, tripled, and quadrupled and the whole church felt the spiritual lift of it.

—Raymond H. Hus

GOD'S HOUSE

"God builds no churches. By his plan
That labor has been left to man.
No spires miraculously arise;
No little mission from the skies
Falls on the bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

"Men call the Church the House of God,
Toward which the toil-stained pilgrims trod
In search of strength and rest and hope,
As blindly through life's mists they grope.
And there God dwells, but it is man
Who builds that House and draws its plan;
Pays for the mortar and the stone
That none need seek for God alone.

"The humblest spire in mortal ken
Where God abides was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valley of despair,
Men still must build God's House of Prayer.
God sends no churches from the skies.
Out of our hearts they must arise."

—Edgar A. Guest

Granted that such is true, when the church finished and when we solemnly dedicate it to Him, it becomes His. Always must it be holy place. Into this sanctuary we should come as into a Holy of Holies. As we enter upon a Sabbath morning unholy whispering is out of place. Out of place is joking by ushers in the narthex. This is God's house.

This is His Home. Once we have invited Him to come here and dwell, God lives within these holy precincts. Ours it remains to minister at the altar, to keep it clean and beautiful to make it a place of quietness and peace. But this is God's house, His holy temple.

"I think God loves new temples built to Him
And watches as each stone is laid on stone,
And smiles to see them laid so straight and true,
Lifting the strong wide walls to heaven's blue.
And when the carpenters have done with them,
And each new church stands finished and alone,
When dusk sifts violet shadows through the glass

(See Second Column, page 328)

SERMONS



AS A MAN THINKETH

W. ARTHUR GRAY

TEXT: "As one thinketh in his heart,
so is he." Prov. 23:7

INTRODUCTION: The Rev. James Allen prefaces his book, "As a Man Thinketh," with these provocative words: "The aphorism, 'As one thinketh in his heart, so is he,' not only embraces the whole of a man's being, but is so comprehensive as to reach every condition and circumstance of his life. A man is literally what he thinks, his character being the complete whole of all his thoughts." What we think that we are, escape it, we cannot. We may not be what we think we are, but what we think that we are. Becoming what we think is about as true a principle as the eternal law of sowing and reaping. Character may be well summed up in this sequence: first, sense impressions, second, thinking, third, acting, and fourth, becoming or character. This includes all that a man is or may hope to become.

I. Man Possesses the Key to What He May Become. The mind of man possesses the power to become a saint or a devil. A noble and Christ-like character is not a product of chance, luck or favoritism, but rather the continued effort in thinking of the true, the noble, and the good, blessed with the association of Christ-like people. The rebel poet, Walt Whitman in his poem, "Blue Ontario", contends that "nothing is sinful to us outside of what appears. We are beautiful or sinful in ourselves." It is heartening to know that we possess the secret key to be masters of ourselves, moulders of our characters, and determiners of our destinies.

A man's mind may be compared to a garden, when fertilized, seeded, and cultivated, —it

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will produce bountifully, but if neglected, the weeds take over and crowd out the vegetable-producing plants. If the mind is planted with good seeds of purpose and purity, it will produce fruit, "thirty, sixty, and one hundred — fold." Man is therefore the gardener and reaper of his own life. Character is not built with chance, luck or breaks, but by the unceasing searching and seeking for the prize of the high calling in Christ Jesus!

There is a divinity in each of us, that seeks to shape our ends, rough hewn though it may be. But the shaping is dependent mainly upon the cooperation of the self within. Man is freed or shackled by his willingness or unwillingness in letting God have his way with him. We frequently observe people seeking to improve an evil environment, and at the same time not willing to improve their evil lives within.

Some people believe that God not only punishes the wicked but also the righteous as well. Old Job suffered for the cause of righteousness, and his so-called friends tried to convince him that he was suffering for his own sins, but Job firmly denied such accusations. It is true that no one escapes suffering whether good or bad. Even good men suffer for intemperate living, however, the wicked pays the greater penalty for wrong doing. Suffering in either case proves that the individual is out of harmony with himself and the laws of nature which he has broken. On the other hand suffering does have its value in purging and purifying the soul of its sinful impurities. Pater confirms this thought by saying, "But the God of all grace, who hath called us to his eternal glory by Christ Jesus, after you have suffered awhile, make you perfect, establish, strengthen, settle you."

Indigence and indulgence may well be called the twin brothers of wretchedness, since the need often seeks to justify the end sought, whether justly or unjustly. A man cannot be healthy, happy, and successful until there is complete unity of the soul, mind, and body. With proper restoration of the inner life, Outer

circumstances adjust themselves accordingly. Man needs to know that the universe is friendly and cooperative. His troubles come when he runs counter to the laws of God that govern him and the universe. The Rev. James Allen portrays to us this well-adjusted life:

"You will be what you will to be;
Let failures find its false content
In that poor word, 'environment',
But spirit scorns it, and is free.

It masters time, it conquers space,
It cows that boastful trickster, Chance,
And bids the tyrant Circumstance
Uncrown, and fill a servant's place.

The human will, that force unseen,
The offspring of a deathless soul,
Can hew a way to any goal,
Though walls of granite intervene.

Be not impatient in delay,
But wait as one who understands,
When spirit rises and commands,
The gods are ready to obey."

While inheritance, environment, and righteousness play an important part in one's life — the dominant factor in his life is what he wills to become.

II. THE POWER OF THOUGHT ON HEALTH AND THE BODY.

Thought produced by one or more of the five senses makes its impression on the sensitive lens of the mind which sends messengers of action to the members of the body effected. For example some one offers you a luscious Stark's Delicious apple. Three members of the body enter into the act. The sense of taste desires it, the eyes behold it, and the physical arm reaches to possess it.

There seems to be but little doubt that — disease and health are deeply rooted in the thought life. A sickly thought may effect some organism of the body while a pure thought, — gives physical morale to the entire body. Jesus spoke about the impurity of the thought life in the adulterer. Adultery in the Old Testament was the physical act, but Jesus said for a man to look upon a woman and lust after her had committed adultery already in his heart. Jesus made the physical act of adultery and the thought life of an adulterer one and the same.

There are many instances of people suddenly seized with deadly fear dropped dead in their tracks as if hit with a bullet. Those people who live in fear of some communicable disease are most apt to become victims of such disease. If the truth were really known,

those people, possessing an impure and poisoned blood stream, have an impure thought stream. The secret to a clean body and a clean life is clean thoughts. Many of us need to pray with the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me."

People who harbor evil thoughts cannot hope to improve their lives by a change of environment. The old proverb, "the dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire", holds as true with man as it does with animals. Cleanliness of the body is important, but cleanliness of the thought life is VASTLY MORE IMPORTANT!

I know a young woman of 96-years, and an old man of 30-years. This young woman has a sweet, radiant, and innocent face in its natural beauty. A grand-daughter said to her, "Grandma, I would almost give my life to possess so lovely a face as you do." "Dearie", answered the graceful woman, "it has taken most of my life in living for God, and humanity to develop my countenance."

E. Stanley Jones, in his book, "Christian Maturity", relates several examples of people who were sick in body because they were sick mentally. A doctor said to a minister, "I have taken out a part of this man's stomach, but unless you do something for him, he'll be back and I can't take out any more of his stomach." Wrong thinking had created stomach ulcers which no operation could remedy.

In a Guaquil hospital of Ecuador, a Boa Constrictor snake slithered its way through an open window of the hospital. The snake although harmless was more frightened by the screams of the patients than the patients themselves. Many of the patients unable to run out of the building because paralyzed with fear.

Another example is that of an Indian woman who had undergone an operation. The next day after the operation she had convulsions and her temperature ran up to 105 degrees. The hospital doctors were puzzled after an examination which showed her perfectly normal in other ways. The nurse, however, confided to them the the patient went into convulsions to see if her husband really loved her, and whether or not her relatives really cared. Abnormal thinking had produced her unusual actions. We cannot harbour fears, resentment, and self-centeredness and think that nothing will happen to our bodies. A recent study conducted by the National Association for mental Health claimed there are more people in mental hospitals than all other hospitals combined. The best phy-

sician for alleviating the ills of the body is to think clean thoughts and live holy lives for God and others. For many of our troubles we can be our own physician in finding a remedy.

High and noble purposes in life are definite deterrents to worries, fears, physical ailments, and self-pity. A man without a purpose in life is like a derelict ship at sea, drifting with the winds and waves with no certain destination. We need the purpose of a Daniel who refused to defile his body with the king's wines and meats.

"Dare to be a Daniel, dare to stand alone,
Dare to have a purpose true, dare to make
it known,"

THE WISDOM OF THE CROSS

AARON N. MECKEL

TEXT: I Cor. 1:23-24 "The wisdom of the Cross."

OCCASIONALLY one meets the person who is utterly impatient with this Message of the Cross. "In Heaven's name!" protests such a one: "Why don't you preachers get away from the gory gloominess of crosses, crucifixions, and sacrifices! There is enough of gloom and terror in the world as it is!" And this person seems almost to suspicion one of a sadist complex!

Most of you will, I trust, have the reply to this impatient expression close at hand. This generation which despises crosses as being "bloody" is all too prone to flee the grim realities of life, rather than to face them. We shan't cure the terrible ills of our corporate or individual lives by spraying rose-water on them, no matter how delicious its scent! It is the Cross and only the Cross, which gets tucked down under our deepest needs and heals them. That Cross is not a trinket but a Power and a Reality! God's infinite wisdom is revealed in the Cross of Christ. "Christ only succeeded once in public, and that was when He was crucified," insisted old Ian MacClaren. Then together let us look

are challenging words of one of our poets.

CONCLUSION: As a man thinketh seems to boil down to these thoughts: sense impressions produce thoughts, thoughts produce actions, and actions produce character. As we think, so we will become. Paul, in one of his Philippian letters enunciates these virtues as the secret of a happy, peaceful, and contented life: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, THINK ON THESE THINGS."

at the Cross of our Redeemer and learn of its precious wisdom.

I. Look at the Cross and behold *what God is like*. We preach Christ crucified for therein is revealed the wisdom of God. *THEREIN!* Christianity is not a pretty legend spuriously woven about a mystic symbol, elegantly written up and to be sonorously chanted in Church, Sundays! NO! It is the business of a great religion to come to grips with all of life, to offer an enlightening interpretation of it, and an adequate dynamic for the *LIVING OF IT!* The Cross somehow does just that. It lets us in *on the heart of God*. When we look to Moses and the Ten Commandments, we learn of the stern justice of God. His universe is law abiding. But now look off from Mount Sinai to Mount Calvary, and we know that God is far more than law and justice. He is *LOVE* and *MERCY*, too. There is a remarkable painting in an old art gallery in Europe. It is a painting of the Crucifixion. First one is aware only of that "Strange Man upon the Cross." But remain there a while in worship and adoration and a dim Figure rises in the background. Just behind the Son there is the Father. And the nails are driven into His hands and through His feet and into His Heart. And we come to know that "the *ALL-KNOWLEDGING* is the *ALL-LOVING*, too." The Cross on Calvary becomes a window through which we can look into the heart of God!

II. Moreover, in the Cross of Christ is revealed the tragic nature of Man's unworthiness and the cost of our redemption to God, from that unworthiness. It is the Divine Wisdom of the Cross that somehow cleanses us of the bad while it wondrously releases the good in us.

Through the Cross of His Son, God reminds us that this is a universe which is moral at the heart of it! The retinue of horrid sins which put Christ to death is alive,

First Congregational Church
St. Petersburg, Florida

and rampant in the world today! *THE CRUCIFIXION TAKES PLACE ON MAIN STREET EVERY DAY!* The same greediness which inheres in the selfish organization of our economic life, hatred and fiendish brutality which massacres innocent people from the air in war, the uncharitableness and lovelessness crouching at the heart of our schismatic Christianity. Judas who went truant and betrayed Jesus! Peter who turned coward, and denied Him! Caiaphas who in his priestly pride allowed the mercenaries to spit on Him and mistreat Him! Pilate who played politics and allowed them to take Him away against his own better judgment! They are all here — these sins and those who commit them — and may be found to some degree in every conglomeration of folk.

“Were *YOU* there when they crucified my Lord? When He never said a mumbling-word?”

Yes, there is something in the Cross that condemns the hollowness and hypocrisy in my life! Condemns it — and thank God, removes it! How graphically Bunyan portrays — that removal in his Pilgrim's Progress. It's when Pilgrim, weary and heavy-laden, climbs a steep ascent called Calvary, that he comes in sight of a wooden Cross. And as he, in faith, fixes his eyes and heart on that Cross that heavy burden of defeat and sin drops from his back. And Pilgrim pursues his journey to the Celestial City an unfettered man.

III. Again, kneel reverently at the foot of the Cross and learn the Divine Art of forgiving others, even as God in the Crucified Jesus Christ forgives you and me! Don't ever take your eyes off the Cross when you repeat those sacred words, “And forgive us OUR debts as WE forgive our debtors” lest they become hollow mockery. It's right at this point — *THE ACHILLE'S TENDON* in the armor of the average Christian — that this grim, gaunt Symbol stalks forward to crucify the accumulated resentments — and putrifying hatreds that choke the Godliness in hearts otherwise free. “Lord, how often shall I forgive my brother? Seven times? — and Peter congratulates himself on his Christian liberality. “Not seven, but seventy times seven times —” replies His Lord, and Peter hangs his head in shame. Ah, yes! Just try it *YOURSELF*, not seventy times, only once! Try to forgive the person who slandered your own good name! The one who let you down at the last, leaving an awful-resentment in your heart, that seems to blot out any sign of reconciliation! The one who stole the happiness you had planned for your life, leaving you standing like a lonely, — stripped tree, against the sky! You'll find, if you really try it out, that this business of

forgiving others isn't to be done through human strength alone. It takes the *BLEEDING POWER and WISDOM of that gaunt CROSS STANDING* in the midst of the other two at Calvary!

A young Turk in a war hospital marvelled at the kindness and courtesy of an Armenian nurse who attended him. One day he dared ask her concerning the light in her face. She told him the story of what she had been through. A day when members of his own race came to her home in Armenia, wrapped carpets about her father and brothers, threw them on trucks and taking them to the edge of the city, put them to death. At this point a startled look came into the face of the Turk. “I was the one who ran a bayonet through your father!” he said, and with head sunk on his breast, he dared not to think of asking her forgiveness. The heart of that Armenian nurse cringed with a feeling of desire for revenge that was only human. Just a bit of poison in a bit of broth, and — the score would be even. But then, being a Christian, that nurse saw a mental picture of a Man bearing a great Cross to a lonely Hill. There He hung with a Crown of thorns pricking His forehead and nails through hands and feet. And a Voice lifted itself above that scene of hatred and cruelty to say, Father, forgive, forgive! They know not what they do! And that Christian girl, that Armenian, turned to her father's assassin and said, “In the Name and for the sake of the Crucified, I forgive you!” I need not tell you that this Turk became a Christian! And that woman is perhaps the most radiant member on the staff of Riverside Church in New York City! And to think that we hesitate to forgive our lesser injuries! The shame of the Cross be upon us if we do hesitate!

IV. Finally, there is a Divine Wisdom in the Cross which teaches us how to bear the many losses and sorrows of life, vicariously! I stopped by the bedside of a disparaged person in one of our big lonely city hospitals the other day. Not sickness but disappointment was crushing out that heart. “Are you giving up the fight?” I asked. And — I told that person of the Cross, and color seemed to return to that haggard face. We hear a lot about what life does to us. But the Cross teaches us *WHAT* — with the help of the Crucified — *WE CAN DO TO LIFE!*

Just as there is a power in the Cross that can sublimate the rawest passions into the finest Christian graces, so that same power can sanctify the ills of life until it is the *GREATEST SUFFERERS WHOM WE KNOW TO BE THE MOST CHRIST-LIKE CHARACTERS*. A mother who has lost a son in the war, but who now dedicates her life for the

cause of positive peace that other mothers' sons need not lie in Flanders' Field. A woman denied the blessing of children, but she cares for the children of others, or works her life away in social settlement work! A stunted, crippled body, yes, but a mind and heart so alert, that Niagara wonders are seen through the plainest of invalid's windows. Life sends EVERY ONE OF US, sooner or later, through the same door with its losses and crosses. We may refuse and rebel against our allotment, and have our hearts turned into the bitter gall of the cynic. Or in the spirit of Him who was made "perfect through suffering", we may accept our share of Life's ills, thank God for our share in His redemptive program, and become Christ-like. There was a man who had often heard his minister preach about the Cross. He thought it to be

sound doctrine — NO MORE. One day death stalked into his home and took away his only son. Straightway that father bestrode the study of his pastor, took him almost gruffly by the arm and asked, "Where was God when my son died?" But that pastor had learned the art of comfort through many summers, and winters. So he fixed deep eyes on his grief-stricken parishioner and said softly, "Just where He was WHEN HIS OWN SON DIED." There in the great calm of Calvary, that man learned a lesson so many have learned: How to handle vicariously the losses, and sorrows of life.

"Bane and blessing, pain and pleasure, by the Cross are sanctified. Peace is there, that knows no measure, Joy that through all time abides."

And to know that Joy and that Peace is to know the WISDOM OF THE CROSS!

WHEN WE NEED THE RIGHT WORD

RICHARD BRAUNSTEIN

(FOR THE FUNERAL SERVICE)

WORDS are always important but not quite so important as now when sorrow has come to us and our hearts are heavy. A minister friend was once asked by one of his members who had lost his wife, "Has God anything to say now?" We do not know what the answer was but he assured the words were kindly and helpful because that is the only thing our Christianity knows, — to be helpful!

God is speaking all the time! Every Sunday he speaks through the ritual of the church, its hymns and prayers, its psalms and general Scriptures, all the items that make up a service of worship. And he speaks through the pastor and the sermon. In this holy hour he is speaking through this occasion of assembled neighbors and friends, sacred music and flowers. It has its own eloquence. It speaks for itself.

A writer in the Pulpit gives us the story about a marble bench on a college campus, presented by a graduating class of a previous year. Engraved on it is this inscription: "To those who sit here rejoicing and to those

who sit here lamenting. And sympathy! So have we done in our time."

One can imagine a student stopping to rest, the writer continues. Perhaps he is the recipient of some honor. As he walks away from the bench, still elated, he turns and reads the inscription and he knows that his experience has been shared by others who have gone before him. Or it may be a student who has met failure. One who has experienced disappointment. Perhaps he did not pass an examination. Perhaps he lost a friend. Again there is the inscription and reading it, he feels better because he knows that his experience is not new in the story of mankind. He is comforted by the sympathy of those who have gone before him.

Our mood today is a mixture of triumphs, and defeats. Emotions are blended. That is life! In this hour there need be no lament. We can rejoice that a noble companion shared life with us. A very fine person has dwelt in our home, has attended our church, has done business in our town, has walked up and down our streets. Death cannot destroy such values. He still walks, this time by sight, not by faith. He no longer looks through a glass, DARKLY, but FACE to FACE!

To a minister congregations may not always be as large as he would have them. Not for his own sake but for the CAUSE he represents. For this minister a congregation is never small. He sees from his pulpit a composite picture of men and women who through the years have been faithful, true-hearted, loyal because they loved the Lord and His Gospel. How right Paul was when he declared that we are compassed about by a great cloud of witnesses. What a beautiful picture is — given to us in the Book of Revelation. A white throne and a multitude about it! Those who have come out of the great tribulation.

Whitakers, North Carolina

Beyond night! Beyond Death! Beyond tears! We are not wishing them back! We are planning to *GO WHERE THEY ARE!* All the letters we write are brief but the postscripts are *ETERNAL!*

So in this hallowed atmosphere, in these sacred premises, we are resting on the promises. We have opened again the Book and have pondered the Scriptures. We have listened to our organist and the music has flowed through our souls. We have sung with the Psalmist! We have gazed upon the floral tributes and marveled at the miracle of creation. God gives us so much color, beauty, fragrance! Consider the life resident in all these blooms. Man can imitate! Man can copy! Only God creates!

We have entered into the adventure of neighborliness. We have invoked our sanity in an hour freighted with sadness. We have opened our minds and hearts for the Christian message of hope and comfort. This is what we need. We need it all! It is all we need!

We read together the Twenty-Third Psalm. "Yea though I walk through the valley of — the shadow . . ." The big word is *THROUGH*. We emerge out of the dark into the light.

There is a fine story built around this poetry of David. A group of people were gathered in a certain home. There were some notables present. One of them was a famous actor — known for his splendid rendition of the classics. One asked him to recite the 23rd Psalm. He responded and read in his perfect way. It was a marvellous recital. Tone perfect, diction clear, with a grace of body and gesture. He did what a tested man of the drama was expected to do. When he had finished he had an inspiration. He walked across the room to an elderly clergyman, and said, "Sir, now won't you recite the 23rd Psalm for us?" The minister hesitated. How would he compare with the celebrated Thespian?

All in the room begged him to recite. Graciously and humbly he consented. He had lived with these people for many years. He had married, baptised, buried. He knew their lives and spiritual problems. He loved his people and they loved their pastor. In his simple way he recited. His reading was not like the actor's. But the words flowed out of his soul. When he had finished a deep and meaningful silence settled in the room. Then the actor with dimmed eyes walked over and took both his hands in his own two hands and said, "Sir, I know the Psalm but you know the *SHEPHERD*."

To know the shepherd in these tumultuous times is what really counts. May it count in this holy hour.

John Ruskin said, "Of all the pulpits from

which the human voice is ever sent forth, there is none from which it reaches so far as from the grave."

THE GREATER CHRISTIAN DUTY

ROBERT T. RAINES

THE Christian has a far greater filial obligation than do any other ethnic group. His self-denial must surpass, notably, that of all others. Christ imposed a far greater and more austere religious responsibility on these who would follow Him than did any other eminent teacher. In moral motives He demanded more also. It is our duty to be more than helpful. We are to develop a prayerful and sympathetic attitude toward mankind. It is the basic quality of love to be helpful. Love is always a subjective emotion. It cannot be long incarcerated in the limits of the heart that gives it birth. Love must be practiced just as the artist must practice his art if he is to become and remain skillful. Hence love must overflow into benevolent executions, and passionate performances, with kindly exercised deeds, or it would not be love, by its very nature. For love the simple acts of not resisting harmful authority or evil forces with violence is never enough. There must be more than Christian non-resistance.

Non-resistance must be stabilized with our active love of the enemy. It consequently guarantees as personal quality otherwise unknowable. Love, is as a result, unbelievably more powerful than the sword or any other force. We are to overcome evil with good. By destroying his hatred with love, we can easily convert our enemies into true friends.

Yet, for such a task love alone is not enough. We must combine our human love with that of God. There is only one way to do this . . . through prayer. Any problem we face, with the power of God, through prayer, we can solve. This is especially true in our endeavor to love our enemy. We turn to prayer for assistance as well as to love to melt the frozen heart of our opponent's hatred. We must appeal to God for He alone can change the perverse heart of man. Therefore love is only the first step, the second is intercessory prayer, which is an expression of awakened tenderness.

When we are cruelly abused, we must

Jamaica, New York

flower in return our antagonists, with everlasting welfare. Thus we make our adversary our friend, by this deluge of loving kindness. This emphatic attitude is our Christian obligation. We must be long-suffering through mercilessly oppressed and repeatedly persecuted. To practice non-resistance towards injuries is also obligatory. The negative virtue is usually easy. Thus the honest pagans are often able to refrain from evil deeds. The Christian has an additional spiritual duty. True, he must do no substantial harm nor injury. Immeasurably farther, he must proceed positively to help, he must initiate active aid and love. The golden rule as the others teach it is always in the negative. The Christian rule is a positive one. The others are told not to hate without reason. The teachings of Christ command that we love without reason. The man with lodged, inflexible hate or any irrevocable animosity is not a Christian. The man without bounteous universal love is likewise not of the Body of Christ!

The pious can never obey the principles of the impious. The two must walk different paths. The impious must be loved first, in order to love in return. The pious loves first without any necessity that his love be returned. Consider the two profound questions of Jesus: If you practice loving only those who love you, where is the reward? Do not even the worst sinners practice this? It is far too frequent that the Christian is satisfied if he is as good as his fellow man. Christ never judged man by man, but by God. What He did, He maintains that His devotees must also do. To be up to the highest secular standards is still to fall inexcusably short of the requirements of our Lord.

Jesus is our model. He perfected His own demands by loving His enemies. His dying words reveal that His last thoughts were of them: Father forgive them for they do not know what they are guilty of doing. This is, indeed, the test of true love. Trouble is gladly received. Sacrifice it accepts as a matter of course. All for the person loved, is forever the rule. It is for this reason that Paul considered Love the greater of the famous trio.

Take a longer look at the qualifications of love as enumerated by Paul in one of the most poetical portions of Holy Scripture: Nothing is important if there is no love. No gift has any value if there is not love in the giving. Love must be patient. It is also kind. It is devoid of pride and jealousy. It is considerate. Love insists upon no rights or privileges. There is an absence of anger in love. Of course, there can be no resentment. It can never harbor evil thoughts. Love is happy when justice is realized, and when

truth is known. It bears anything. It has faith in everything. It keeps up hope in everything. It gives us the power to endure anything. Therefore it never dies out.

With the above type of love it becomes apparent that to hate anyone is impossible. Love is patient and will forgive an infinite number of times as Jesus instructed. Our unforgiving heart is what creates most of our opponents. But oftentimes it is not our fault but that of another. What then? Without our pride we could overcome most of the human situations here. Too often evil we see in others is merely a mirror of our own evil thoughts and ways. Finally if the truth prevailed there would be no ill will among men. Few earnestly seek the truth, unfortunately.

This Christian spirit of love for your enemies is not so great a contrast to the laws of the universe as it would be supposed. It is rather natural and yet reasonable. God is not good to the just alone. He shows mercy and love to all, good and evil, rich and poor, wise and foolish, male and female, black and white. We all enjoy equal benevolence of the sunshine and of the rain.

We all know sufferings and joys. We have loved ones die and all greet the new births, God is impartial in His love. All are blessed by His handiwork, not simply those who deserve it. For in the eyes of God all are sinners and deserve to die. One sin is as evil in the sight of God as a vast multitude. Jesus announced the Lord of the universe as a loving Father of all mankind.

This is not to imply that there is no justice in His universe, rather it reveals the mercy of the Lord. The right nevertheless ultimately triumphs. Since there is more mercy than justice, of the God unveiled here on earth, kindness to enemies is naturally mandatory. It is the wisdom of nature. It must, hence, be reasonable. It is in agreement with the existing order of things. If this is impractical so is the Gospel. Did not Christ die for the sins of the whole world so that all that seek to may be saved? His death was not for an exclusive group but for the whole mourning creation. The final momentous verdict is entirely up to each individual. Christ is the Way and the Door!

Consequently to love our enemy is not an impossible lofty theory that only the dreamers and idealists hold. Rather it is perfectly logical and pragmatic. The Christian must be fair, just and patient. If he loves his peers as God prescribes, he would have no foes. For foes are human. It is not possible to hate one that shows us only love and admiration. This is the secret of our pets. Good or evil they love us. In like manner, we return this love. It is impossible to hate friendly and obedient pets. Likewise it is contrary

to reason to hate another soul who wishes only our best.

Paul aptly captured this spirit as did Solomon when they wrote: "If your enemy hinders, feed him. If he thirsts, give him water, for in so doing you shall heap coals of fire on his head." (Prov. 25:21-22; Rom. 12:20)

Moreover, love is out of the comprehensive scope of the normal man who has only human nature as a guide. Human nature is not the paramount authority of the man — seeking to do the executive will of God. Rather he is the person of a "new birth" nature. His is no longer a mere human spirit. He has intimately acquired the same character of Christ. The inspired apostle who wrote, most of what we now call The New Testament persists that the natural man does not and cannot know God. Hence he can never discern, accurately, the holy desire nor the sacred preference of a God that requires perfection of His children.

Yet this minute perfection is the final purpose of Christianity. Children of God are to achieve such balanced mastery that we love all of our Father's creation, even that which opposes this subsequent feat. We love our foes and emulate the abnormal faultlessness of our Lord and Master.

For, indeed, the immediate objective of the advent of the Messiah was not singly the salvation of man for the future glory. Admittedly, this was His primary aim. His relations with the world were to provide a renovated existence here and now. This was His secondary intention . . . to make man spiritually prudent.

Our prudence is picturesquely exhibited, not in those glamorous exploits that every man agrees is best and charitable. But the exemplary virtue of the unholy must be notably exceeded and surpassed. Contrary to common thoughts, the otherwise undevout-person can be, and frequently is, a man of rigorous morality and scrupulous integrity. Seek not to be abreast with them. Far too many 'Christians' are adequately content, if they can triumphantly point to others less devout than they are acknowledged being in their behavior. Our Lord relentlessly demanded more. There is only one standard for Him. . . . His example. As He was perfect, so must His followers be also. Moses taught that we are to love our neighbor as we love ourselves. (Lev. 19:18) Jesus uncompromisingly ordered that we have a greater love of others than we have of ourselves. He so loved us! He gave Himself for us. We are to do likewise. We ought to lay down our lives for others. — (I John 3:16)

The greater duty of the Christian is to emulate God in His acts, even to the loving of

our enemies. God loves without reservations. We must love as God loves. God loves all. He IS Love! In spite of the sins of man, God loves him. The fool that denies the very existence of the Deity. He loves. He that would frustrate the Will of God, He loves. So must man love. This is the last commandment God gave man. "By this (love one for another) will men know that you are My disciple."

ALWAYS WELCOME

► Talking with a farmer I said, "The other day I happened to be passing this way and wondered if I should just look in to see you for five minutes."

"Why didn't you?" he demanded.

"Oh," I said, "I wasn't sure it would be convenient just then. It was market day, and I was in this neighborhood just about dinner time."

"There's only one time when we shouldn't be really glad to see you drop in," observed my friend slowly, "and that's whenever you don't feel you'd care to come."

It was an odd way of saying I was always welcome.

Jesus said, "Come unto Me." At any time, in any place, the invitation is extended.

A Soldier Makes His Prayer to God

Almighty and all present Power,
Short is the prayer I make to Thee,
I do not ask in battle-hour
For any shield to cover me.

The vast unalterable way,
From which the stars do not depart
May not be turned aside to stay
The bullet flying to my heart.

I ask no help to strike my foe,
I seek no petty victory here,
The enemy I hate, I know
To Thee is also dear.

But this I pray, be at my side
When death is drawing through the sky.
Almighty God who also died
Teach me the way that I should die.

—Written by Sergeant Hugh Brodie,
Royal Australian Air Force,
Shortly missing in action.

GOD'S HOUSE

(From Page 320)

Of painted windows, I think that God must pass
Between the new dim aisles, and stopping where
The last light falls across His shining hair,
He kneels and holds the first communion there."

The Enterprise Corner

"I got the idea from my mother," said Mrs. Gray. "She always kept all the things she intended to do in one room, if possible, and we called it the *Enterprise Corner*. I took the idea to Church with me, and in addition to many other things, we have a large bulletin board in our *Enterprise Corner*. On this we keep posted the goals we hope to accomplish at a given time."

Here is a copy of an *Enterprise Corner* from a Church Bulletin, circulated among members weekly.

Enterprise Corner

- To service others rather than ourselves.
- To increase membership by 15%.
- To have the best Sunday School in eight years.
- To increase Teaching force by five.
- Each class to bring in ten new members.
- Ten new members for each division of Missionary Class.
- 100 new members for Men's Discussion Group.
- 15 new members for Choir.
- A thorough canvass with every individual co-operating.
- Reduce debt by \$2000, and use interest for Memorial.

The Cost of War Phobia

Matt. 26:52. "Put your sword back where it belongs."

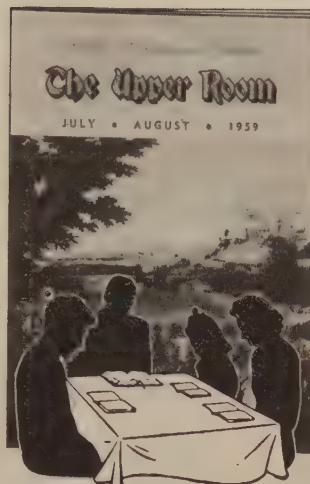
Does war pay? When we buy a car we ask two questions: "How much does it cost?" and "How much good can I get out of it?" The same test applied to war can be made by any thoughtful person, young or old, learned or illiterate. Ask eight million widows and five million orphans, "Does war pay?" Ask twenty million more maimed and gassed, "Does war pay?" Of course, there are ten million dead soldiers and sailors, and fifteen million dead women and children—the indirect result of the war, we can never ask. With a money cost of 337 Billions to the world and 100 Billions more cost to Uncle Sam's taxpayers, and, with the cause of "democracy" in "a more precarious state than at any time since 1848"—we are just beginning to realize what Jesus said, "For all who draw the sword will die by the sword," and that He knew that war does not pay.

Safety for Nations

Prov. 14:34. Psal. 127:1. Psal. 89:15.
Ponder Isa. 13:1; 19:22; 12:9. Jer. 50 and 51. Nahum 3. Jer. 46.

Pitfalls for Nations—

1. Too much money, reflected in ease, lassitude, profligate habits.
2. Too much faith in physical power, reflected in arrogance, selfishness, desire for greater power, lack of faith in God's guiding power.



DON'T TAKE A VACATION FROM GOD

Summer, the season of planting and harvest, a time of out-of-doors recreation, is most of all a time for spiritual renewal. It is an opportunity for mankind to grow closer to his Maker. So, with all your vacation plans, don't take a vacation from God.

- Attend church each Sunday, of course — at home or away.
- Give thanks before meals — one of the marks of a Christian.
- Have daily devotions — The Upper Room will help you. (Provide extra copies for those away from home at camps, institutes, conferences, conventions, so that all may share the same Bible readings, the same prayers, the same meditations each day.)

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3. Too little expression of faith in God, reflected in lack of prayer, harmful recreation, gambling, drinking, oppression of poor and unfortunate.

4. Evolverment of silly schemes to attain through expenditures of vast sums of money what can be achieved only through obedience to God's laws regarding brotherly love, stewardship, and individual responsibility.

Physical progress of nations like that of individuals requires devotion to ideals, achievement is slow and gradual, and follows in the wake of slow spiritual progress.

BOOKS

I BELIEVE In THE CHURCH, Elmer G. Homrighausen. Abingdon. 108-p. \$1.50

I BELIEVE In MAN, Frederick Keller Stamm. 77-P. Abingdon. \$1.50

These two volumes of the "Know Your Faith" Series, tell the reader simply and convincingly truth that is basic in Christian living, and should be "a must" study- and discussion in every age Church group.

GREAT SERMONS of THE WORLD
by Clarence E. Macartney. Baker. 454-P-
\$4.95

Here are sermons from 25 of the world's greatest preachers, from Clement of the first century after Christ to G. Campbell-Morgan, who reached the height of his power in our own 20th century.

Dr. Macartney says: "I have drawn upon every period of Christian Preaching, from the days of the apostles to the present time. I have included also an example of Old Testament eloquence."

These sermons have more than historical value. They trace religious thought throughout the centuries.

I BELIEVE In THE CHURCH
Elmer G. Homrighausen. Abingdon. 108-p.
\$1.75

This volume of the "KNOW YOUR FAITH" series, presented by the noted lecturer and author, dean of Princeton Theological Seminary, and chairman of the department of practical theology, contains 8-chapters, each related to and based on the needs and experiences of the Church-Member of any and all churches throughout our land, and any land.

The author maintains that "the church is the instrument of God—it has preserved the Bible, furthered education and social justice, championed the cause of brotherhood,

and insisted that its members spread the gospel," and tells us frankly that "we could not have Christianity without a Church! Individual Christianity is an impossible contradiction. The church is the redeemed community; the fellowship of the forgiven and the Forgiving."

COMMON SENSE in MARRIAGE
by Herbert A. Streeter. Warner Press. 128-p.
\$2.50

The author, active in marital counseling throughout the 18-years of his ministry, a native of Chicago, married 19-years, and father of two sons, is currently the pastor of a rapidly growing church in a suburb of Detroit, Michigan.

The introduction by Dr. Robert C. Lake, Riverside Clinic, Detroit, 2½-pages, is a most heartening addition to the value of the book, and the 17-chapters of pastor-Streeter's book, might well be "MUST" — reading for every couple contemplating marriage.

PLANNED PARENTHOOD, by Alfred M. Rehwinkel. Concordia. 120-p. Cloth, \$2.25, Paper, \$1.50

"Planned Parenthood and Birth Control in the Light of Christian Ethics" is the subtitle of this much needed, factual presentation of a subject, often greatly misrepresented and misleading. The author reviews the history of birth control practices, the origin of negative attitudes toward sex that influence religious and public opinion, the meaning and purpose of parenthood, and outlines the official position of various church bodies on birth control. He turns to the Scriptures for Christian counsel.

Here is counsel for Christians who feel the need of limiting their families, as well ministers, doctors, social workers, teachers, and others called upon to give guidance in family matters.

The GAMBLERS at GOLGOTHA and Other Sermons. G. Hall Todd. Baker. 151-p. \$2.75

This series of sermons by the pastor of the Arch Street Presbyterian Church, Philadelphia, will be helpful to ministers and teachers in preparation for the Lenten Period. Some time ago, Dr. Todd gave us a book of sermons titled, "His Seven Words of Love." The present book is a fitting companion of the former one. The sermons are well thought out and clearly outlined. Timely-illustrations clarify the thought of the preacher. The subject of the volume takes its name from the text in Matthew's Gospel. "They parted my garments among them, and upon my vesture did they cast lots." The mes-

ages confront the problems of today, and throw light upon their solution.

— W. Franklin Harkey

THAT CHURCH IN YOUR LIFE, by Rolla A. Swisher, Warner Press, 96-p. Cloth \$2.25, -paper, \$1.25

The author studied at James Millikan-University, Decatur, Ill., and is pastor at Coffeyville, Kansas.

The aim of the book is to awaken church members to the actual meaning of "membership in a Christian Church, and suggests how a Christian, through personal evangelism, witnessing and working, — living as a Christian in the home and on Main Street, can build his own personal life into what Christ meant it to be.

PROPHETIC PREACHING: a New Approach. by Otto J. Baab. Abingdon. 158-p. \$2.50

A forthright statement of the purpose of this volume is made by the author: "This book is written by a teacher of preachers, for preachers who long to be true prophets of God." What minister is there who does not long to strike the prophetic note in his preaching? This book will quicken that desire. Prof. Baab occupies the chair of Old Testament interpretation at Garrett Biblical Institute. The headings of chapters are presented in a very intriguing fashion: The Prophetic Preacher's, Passion, Problem, — Purpose, Power, Perspective, Proclamation, and Preaching. Under these headings there are many helpful suggestions for young ministers and those who have been at the task for many years. This is one art that is never perfected, —there is always more ahead.

— W. FRANKLIN HARKEY

TEEN-AGER, the BIBLE SPEAKS to YOU Edited by Walter Riess. Concordia. 104-p. \$1. Paper covers.

The author tells us the "High School Christians" Favorite Selections from the Word of God, in Modern and King James Versions" are presented in this book.

Three pages of Bible References listed under specific needs or occasions when the teen-ager needed a definite "strength upon which to build a decision" lead one to the assurance that these young Christians have learned to *one true fact of life*. That is to place our trust in God, seek — guidance, and adhere to it, regardless of our own ambitions.

One of the heartening facts indicated in this portrayal of the general attitude of the youthful Christians is their *JOY* in having the all-important experience of God's love, and Presence, continually, and the never—

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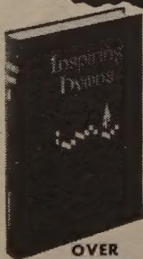
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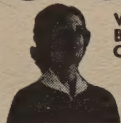


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— W. Franklin Harkey

LUTHER'S WORLD of THOUGHT. Heinrich Bornhamm. Translated by Martin H. Bertram. 315-p. Concordia Pub. \$3.00

Martin Luther's life and work form an endless exposition. It is amazing the work he did and the breadth of his understanding, and the theological writings he gave to the world. Here Professor Bornhamm, of Heidelberg University, gives us a resume of Luther's thinking on the great issues of the Bible and theology. This compendium of the great Reformer's thinking will become a classic not only for Lutherans but for all those who would come to an understanding of Luther's writings. Martin Bertram has done a fine piece of translation.

— W. Franklin Harkey

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John Dewey. Philosophical Libr.
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GENERAL		CHURCH METHODS	
Reviews	330	Expediency —	
ners, We	311	Prayer	319
etin Board	319	God's House	320
ch Methods	317	Junior Program	317
s, Meckel	323	Memorial Service	318
diency —		Mid-Week Service	320
Prayer	319	Re-Discovery of —	
ly Life	310	Self	319
& Country	313	Strengthening—	
s House	320	Home Ties	320
Ties	320	10—Rules for	
endence —		Prayer	318
Day	316		
s* Sayings	315	SERMONS	
er Program	317	As Man Thinketh,	
orial Service	318	Gray	321
Week Service	320	Christian Duty,	
er	318	Raines	326
Rediscovery	319	The Right Word,	
ons	321	Braunstein	325
		Wisdom of Cross,	
		Meckel	323
		SCRIPTURE TEXTS	
		I—Illustrations	
		O—Outlines	
		S—Sermons	
		Gen. 25:5	320
		Exodus 12:26(M)	318
		Psa. 23 (M)	318
		Prov. 23:7 (S)	321
		Luke 22:26 (M)	319
		John 1:12 (M)	319
		I Cor. 1:23-24(S)	323

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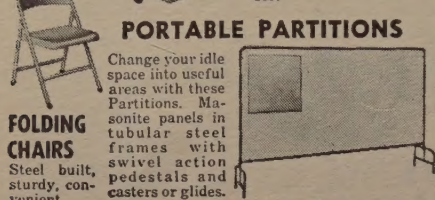
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